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STRENGTH OF CHARACTER.

THE discrimination between the good and the bad in phrenological character, is effected by the comparison of the coronal and basilar organs. The determination of the comparative strength and weakness of character is accomplished by comparing the upper occipital region with the lateral region of the head anterior to the ear.

GENERAL PRINCIPLE.—A large development of the occiput, with narrowness of the face and temples, indicates a strong and active character, while the broad face, wide head, and low, defective occiput, indicates a character of but little permanent reliable strength.

CO-OPERATIVE ORGANS.—The principles just presented are true in themselves, yet so great is the connection between the different organs of the brain, that we would inevitably be misled in considering particular regions, if we did not, at the same time, consider their relations to the whole brain. The upper occiput, for example, which is regarded as the region of power, energy and health, is so intimately connected in action with the occipito-basilar region that we are compelled to estimate them together in the study of character. The firmness, energy, perseverance, and ambition, of the upper occipital region, can be manifested only by a course of action in which the occipito-basilar organs are the active powers.

The superior regions of the brain, not being directly connected with the muscular system, would manifestly be incapable of producing any physical effect, except by means of the basilar region, which is connected

with the various organs of the body, and which carries out cerebral impulses in efficient action. Hence it is manifest, that, however strong may be our developements of Firmness and Ambition, our practical display of such faculties must be in some degree proportioned to the basilar forces which give us the capacity to act.

A very large development of all the faculties belonging to the upper occiput, with a signal deficiency of the basilar organs would leave one almost in the condition of a disembodied spirit, possessed of will and emotions, but almost incapable of acting on matter, and therefore qualified to act on mind alone. But when a large endowment of Firmness and Ambition is associated with strong basilar organs, giving force and violent passions, the higher faculties display themselves in a bold and conquering manner, displaying their energy in physical life, which, without the basilar organs, could be displayed only morally and intellectually. When, therefore, we speak of the upper occiput as the region of power, it must be understood that this power is governed by the common law of the brain, to wit: That the power of any organ can be manifested only in proportion to what is rendered possible by the remainder of the brain.

The power of the upper occiput is like that of a general, who, whatever his firmness or ambition, can accomplish but little without his army. The basilar organs, like the army, supply the physical force which the higher powers control. Hence, in estimating strength and greatness of character, it is necessary not only to estimate the upper occiput in comparison with the region of debility, but also to bear in mind that it is dependent for its executive power upon the occipito-basilar region. Moreover, so intimate is the association between the upper and lower occipital organs, that a strong occipito-basilar developement greatly reinforces and sustains the upper occipital organs.

With these preliminary explanations we may proceed to remark, that in proportion as the brain is contracted in its developement at the basis of the middle lobe and expanded in the upper occipital region, the character rises in greatness, dignity, and power; but that in proportion as the upper occiput is depressed and contracted, the character sinks in dignity, greatness, and practical efficiency. In short, the broad head, with a low, contracted occiput, is the head of the feeble and contemptible character, while the narrow head with a high and broad occiput belongs to the class of those who are naturally born to command. The most remarkable example of which may be found in the head of General Jackson.

THE TEMPORAL REGION NOT MERELY NEGATIVE.—In speaking of these opposite regions as the regions of power and weakness, it is not intended to convey the idea that the region of weakness is simply a region of negative character. The mere deficiency of power may be ascribed to the deficiency of power-producing organs. The developement of the

anterior part of the middle lobe is not designed merely to antagonize and repress the region of power and energy, but is calculated to evolve its own independent functions. These are the functions of sensitive and vegetative life, which belong to the nervous system and the internal viscera of the trunk.

The three great visceral regions, the brain, the lungs, and the digestive apparatus, are regions destitute of locomotive power. The tendency of each is to relax the temperament, and lower the tone of the constitution. These visceral regions correspond to that portion of the middle lobe which lies just in front of the vertical line through the ears extending from the temporal arch downwards to the basis of the cranium. This region thus identified with the internal viscera, is antagonistic to those occipital organs, which give tone to the muscular system, and tends, therefore to relaxation and debility.

FRONTAL AND OCCIPITAL ANTAGONISM.—The entire frontal half of the head, being antagonistic to the entire occipital half, may be considered the region of weakness, as the entire occiput is the region of strength, a strength which assumes a more moral character above, and more physical character below.

DIFFICULTY OF NOMENCLATURE.—In speaking of the frontal and occipital halves as the regions of weakness and of strength, we should bear in mind that the frontal half of the head possesses its own active functions, and is not developed as a mere counterpoise of the occiput. It is, therefore, an objectionable nomenclature to speak of any region of the head as the region of weakness, as weakness is negative and not a positive quality. This phraseology is adopted merely to indicate the antagonism of the lateral frontal region with the upper occipital.

TRUE CHARACTER OF THE TEMPORAL REGION.—The functions of the temporal region of the head must be learned by the study of the individual organs, as it seems impossible to find any single term adequate to expressing their character. Their general tendency is to produce weakness, excitability, sensibility, relaxation, disease and depression. In their normal operation, they produce merely the proper sensibility, excitability, tranquility and appetite, which are necessary to health, and which prevent us from overtaxing the body and subjecting it to too great an amount of hardship, labor and privation. They are, therefore, in one sense organs of self-preservation, to protect us from danger and injury, although, by their extreme sensibility to danger, to injury, to poison, fatigue and hunger, they render the constitution vastly more liable to injury. Without Alimentiveness, for example, we might be gradually starved through the neglect of the appetites, but with large Alimentiveness we are so sensitive to hunger and its depressing influences, as to be easily broken down by abstinence or irregularities in diet. If sensibility and disease are small, we feel so little pain, injury or morbid influ-

ence from anything, as to become reckless of our persons, which we expose to chemical and mechanical destruction. If Relaxation, Fatigue, and Melancholy are small, we are never checked in our ambitious schemes and our social hilarity by the desire for rest, and are, therefore, liable to exhaust our vital force. A proper developement of these organs preserves a judicious balance between exertion and repose, but, on the other hand, their absolute predominance renders us incapable of any vigorous effort, and renders a sluggish life a matter of necessity.

In proportion as the predominance of the middle lobe is indicated by the broad face and low occiput, the constitution is sensitive and irritable, excitable and irregular; incapable of resisting the causes of disease, incapable of sustaining hardship; and incapable of enduring want. The appetites govern the man, and he is destitute of all fortitude and self-control. The character, in short, is so destitute of all strong and noble qualities, as to become an object of contempt and disgust.

DEFICIENCY OF THE TEMPORAL ORGANS.—When, on the other hand, the inferior temporal region is deficient, the evils that arise are such as affect the individual himself; whose temperance, abstinence, overwork, intense mental activity and hardy exposure, prematurely exhaust his constitution or deaden his finer sensibilities by encountering the inclemencies of nature and the conflicts of society.

REGION OF DIGNITY AND PRIDE.—Let us now consider in detail the balancing organs which give weakness and strength to the character. The central part of the upper occiput, in the spot where the hair usually parts and radiates as from a center, just at the posterior margin of the region of Firmness on the median line, is the seat of the great central organ, upon which man depends for his dignity, strength, and elevation of character. This region evolves the sentiment of SELF-RESPECT, DIGNITY, or PRIDE. It cannot be strictly called the *consciousness* of our own greatness and worth, for consciousness is an intellectual operation. It supplies the sentiment of feeling which belongs to a superior and dignified character,—a feeling which gives us dignity and strength, and enables the intellect or organ of Consciousness to recognize the strength or dignity which we feel. When the moral sentiments are well developed, this organ produces true dignity, of the highest character; but when associated with a predominance of the occipito-basilar region, it assumes something more than the true dignity of human nature, manifesting a haughty domineering spirit, which tolerates no familiarity and revenges an insult as the most deadly injury. The organ of DIGNITY is not a mere sentiment or form of egotism. It is one of the leading elements of strength of character; closely connected with Firmness, Hardihood, and Ambition, it possesses an analogous character, although it may not equal the hardy fortitude of Firmness, or the general activity of Ambition, but there is that in the sentiment of Dignity which more than any other

faculty of man, excites and compels the respect of all. There is a firm, lofty bearing in the individual which impresses every one. In his course of life he scorns to stoop to trivial matters and delights to occupy his powers in important, great or noble undertakings. It is impossible for him to become contemptible. He scorns what is low or mean, and aims in all things to act in accordance with his own high standard of self-respect. He may not have active ambition, but he will engage in no undertaking which is not commensurate with his own elevated ideas. While claiming the respect that is due to himself, he is generally disposed to be courteous to men of similar dignity of character, but he never degrades himself by servility to any one, or displays any remarkable reverence to men of inferior character on account of their high position. He appreciates highly the greatness of truly great men, and is more self-possessed and at home in their society than among his inferiors. His moral character is high-toned and honorable. He is disposed to be just and magnanimous, and if well-endowed with Benevolence, is remarkably generous. Scorning everything that is low and mean he keeps aloof from vicious and degraded society, and would rather encounter danger and death, than display a feeling of cowardice, or do a dishonorable act. Sometimes, however, when Pride is associated with very imperfect moral endowments, it is displayed, not in attaining nobility of character, but in the pride of wealth and power; in the brave defiance of mankind, and a stern, fearless spirit of independence.

HUMILITY AND SERVILITY.—The opposite trait of character, the humble and servile spirit, is associated with breadth at the temples, an inch anterior to the top of the ear. When a broad developement in this region has no counter balance in the upper occiput, the individual is feeble, submissive and timid, having no strong feeling of self-respect, ready to be engaged in any subordinate capacity, and would rather labor under the control of another, free from responsibility, than assume the cares of the controlling power. Having no elevated sentiment of pride, he easily sinks to the humblest position in society and is content as a servant or day laborer to follow the bidding of stronger characters. No matter what may be his intellectual powers, he naturally submits to men whom he knows to be far his inferiors in intellect. Children who are thus deficient in self-respect are very apt to associate with low society, and in growing up to manhood they are very backward as to associating with their seniors, or assuming the position and bearing which belongs to their age.

SOCIAL GRADATIONS.—The different gradations of society afford the natural circumstances for the developement of the opposite traits of **PRIDE** and **HUMILITY**. Families that have long occupied a servile position may be expected to have lost much of their natural developement of Pride, and to have increased in the development of Humility. Hence

the gradations of society tend to perpetuate themselves by stamping upon the lower classes a sentiment of inferiority, which confines them to their place, and developing in those of high position a corresponding sentiment, which maintains them in their elevated rank.

In children, the activity of the base of the brain, which precedes the maturity of the higher powers, gives a predominance to Humility over Pride, which fits them for subordination, until by the higher development of adult life, they become fit for the responsibilities of manhood, and endowed with the pride and self-respect which are becoming to the head of the family. (It must be confessed, however, that in America the tendency of democratic institutions to cultivate pride and ambition and to repress reverence and humility, has much diminished the amount of humility that naturally belongs to children. This effect is much increased by that common parental fondness which spoils children by excessive indulgence.)

FIRMNESS OF CHARACTER.—FIRMNESS was appropriately located by Gall on the median line, about the middle of the sagittal suture. To this organ, in conjunction with Pride, we chiefly look for the indications of strength of character. It is mainly by *strength of will* that men accomplish great purposes and the strength of will is proportionate to the development of FIRMNESS; but as we require strength of impulse, as well as strength of will, and intellectual talent to guide our action, so a great character requires, not only Firmness, but the passions which belong to the occipito-basilar organs, to give the necessary force of impulse or animal power, and the intellectual organs of the front lobe which guide that power in a successful course of action. Yet if to any two organs above all others we should refer human greatness, it would be to the organs of Pride and Firmness, by means of which we labor with such persevering heroism to accomplish our ends; for even if the development of the intellectual organs which are necessary should be defective, the incessant exertion commanded by Firmness gives them the growth and development necessary to manifest higher powers.

POWER OF WILL.—Hence whenever we see in any individual or race the unconquerable will which belongs to Firmness, directed to the attainment of noble results, we may be satisfied that those results will be attained, for it is in accordance with the laws of nature that man shall grow and develop up to the standard which guides his action, nothing being necessary to human development but an unfaltering will, carried out in appropriate action through a sufficient length of time. Thus may the most unpromising youth become an eminent scholar; thus may a barbarous race attain the highest pinnacle of civilization; thus may a feeble invalid become the progenitor of a powerful race. Growth inevitably results from action, as action arises from will. Will is, therefore, the mainspring of human progress. Everything, then, which enfeebles

the strength of will, destroys the very foundation of human progress, and tends to deteriorate the race.

CULTIVATION OF WILL.—Hence, it may be that the hardships and privations of life, the struggles of social competition, and even the terrible horrors of war, are a part of nature's necessary plans to develop the resolute strength of human will. The individual heroism and fortitude, which were developed in ages of barbarism, amid hardships, hunting and war, produced a strength of character for which we look in vain among those who have long inhabited cities and workshops, amid the peaceful comforts of advanced civilization. If, then, we would develop our own manhood, we should not shrink from the toils and trials of life, nor seek in luxurious ease to avoid the necessity of exertion.

CHARACTERISTICS OF FIRMNESS.—When the organ of Firmness is large, predominating greatly over the antagonistic region of Fear, there are several prominent traits of character—the aggregate tendency of which is expressed by the word Firmness. If the anterior portion of the organ be large, lying between Patience and Hardihood, Firmness assumes the passive character of Fortitude, the power of enduring without repining, all the hardships and sufferings of life.

Somewhat farther back and near the median line, is the region of Intrepidity or courage, the specific antagonist of Fear. In the neighborhood of Fortitude, and Intrepidity, we also find a region producing so great a disregard of the ordinary excitements and dangers of life, as to result in Indifference and procrastination. This region of Indifference, which antagonizes the Excitability of the temples, explains the perfect nonchalance with which a veteran soldier encounters the most imminent danger to life.

The Indifference, Hardihood and Fortitude of the region of Firmness, are grandly displayed in the readiness with which an army encounters death amid all the horrors of want, disease, exposure and butchery, without seeming to dread or recoil from their obvious and terrible fate. Thus have more than a hundred thousand already perished at Sebastopol.

We see the same faculties displayed in the firmness with which patients endure surgical operations without a groan, and the self-possession of the martyr at the stake whose firmness is sustained, not only by Pride and Conscientiousness, but by the enthusiasm of Religion, Philanthropy, and Hope. When these and the neighboring organs of Firmness are in their highest excitement, Firmness itself is necessarily aroused to its greatest displays.

DECISION OF CHARACTER.—The most posterior portion of the organ of Firmness, on the median line, is the seat of Decision. This is the most energetic portion of the faculty, and co-operates directly with the basilar organs, as Fortitude and Patience co-operate with the moral and intellectual. Thus we may observe, in every organ, that its anterior portion

tends to co-operate with intellect, and its posterior portion with the occipital forces, and if located on the side head, its superior portion co-operates with the moral organs, and the inferior portion with the basilar.

We may readily distinguish between the anterior developement which produces Fortitude, or passive Firmness, and the posterior developement of the organ which produces the more active displays of courageous Firmness. The organ of Decision gives that strength and activity to the temperament, which forces the intellect to a prompt conclusion, and enables us to act with decision under the most embarrassing circumstances. Its antagonist, on the side of the head, is located at the lower margin of Cautiousness, or at the junction of Cautiousness and Fear, under the influence of which, the action of the mind is so hesitating and feeble, that it is exceedingly difficult to make up an opinion on any subject, or carry out any course of action.

It is not uncommon to notice a large developement at the anterior part of Firmness, with a remarkable falling off in the region of Decision. This is more apt to be the case when the occipito-basilar organs are moderate, and Firmness is therefore exercised chiefly in a passive manner. At the most exterior portion of Firmness, where it runs into the region of Integrity, is the organ of PERSEVERANCE, which, lying between Fortitude and Integrity, combines the enduring qualities of the one with a stability and fidelity of the other. The antagonism to Perseverance and Fortitude is found in the petulant region in which Fear, Irritability, Baseness and Hunger, (Alimentiveness) concentrate in a peevish, restless and vacillating character. In craniological observation, generally, it would be difficult to make any distinction in the group of organs which constitute Firmness, Fortitude, and Perseverance, Decision, Intrepidity, and Indifference, may all be ascribed to the large developement of the organ.

The infirm or timid region of the brain, located upon the temporal bone, in front of the upper part of the ear, is difficult to describe by any single term. The word fear is not at all adequate, although it expresses a very conspicuous attribute of the infirm region. Let us then bear in mind that when the region of Fear is very predominantly developed it indicates,

1. A deficiency of Fortitude, and an excitable *petulance*, located in the inferior posterior part of the organ, adjacent to Irritability, between Baseness, Alimentiveness and Sensibility. The character of this region is not only fretful and peevish, but somewhat melancholy or hypochondriac, sustaining the same relation to the organ of Sullen Melancholy below, which Irritability sustains to Rage.

2. An extreme degree of *excitability*, located in a more anterior part of the organ, adjacent to Sensibility.

3. *Timidity*, or *Fear*, located in the anterior central portion of the organ, between Sublimity, Sensibility, and Cautiousness.

4. *Anxiety* and *Indecision*, located in the superior posterior part of the organ, adjacent to Cautiousness. When all of these organs are well developed, we have an excitable, timid, uneasy, fretful, unstable, indecisive character—failing in everything for want of resolution and perseverance, always dissatisfied, always apprehensive, hypochondriac and careworn. The worthless inefficiency of such persons, involves them in trouble which they generally attribute to the faults of others; and even if fortune favors them with ease and prosperity, they are continually embarrassed and apprehensive about their health, reputation, fortune, or some fanciful difficulty, and incapable of being convinced that their fears are imaginary.

If their Combativeness is large, they may have some physical courage, but they are terribly excited at the prospect of danger, and incapable of meeting it quietly and coolly. Their fear is directed according to the tendency of their predominant organs. If the affections predominate, they are uneasy about friends. If selfishness is the strongest trait, their uneasiness is in reference to wealth and reputation. Sometimes when the organ of Fear is large, although it is not fully controlled by Firmness, the organ of Restraint lends a material assistance in suppressing its manifestations, and giving an air of stability and self-possession.

Closely connected with Firmness, yet entitled to a distinct name, is the organ of **HARDIHOOD**, the antagonist of **SENSIBILITY**. The wonderful ease and self-possession displayed by some in the endurance of pain, which they resist with stoical indifference, while tortured to death, shows the existence of a faculty in man which is stronger than Fortitude, and which, in its highest exercise, renders us partially insensible to pain. Under circumstances which call forth the most powerful action of the region of Firmness, we attain, not only fortitude in the endurance of pain, but absolute unconsciousness of its existence. In the desperate struggles of battle, when Decision, Intrepidity and the whole of that region, is under the most intense excitement—the savage butchery of the battle field is but little felt by its victims—the gashes, the blows and mangling wounds, which under ordinary circumstances would elicit screams, howls and convulsions, from pain, are encountered in silence and with alacrity, and a great portion of the wounds are received without any distinct idea of their character; at the time when they are inflicted. Hardihood, which is then in its highest excitement, renders the soldier comparatively insensible until after the excitement of the contest is over.

THE OCCIPITAL FORCES.

Much of the interest of the study of Anthropology arises from the remarkable co-operative, reactive, antagonistic, and interferent functions of the organs.

The knowledge of the special functions of the various organs, does not reveal the history of their operation. One who has been introduced to the different members of a Community, learning their names, position, and character, is yet far from being acquainted with the cliques, and parties, societies, connections, jealousies, feuds, rivalries, attachments, engagements, and conspiracies, which guide the course of events.

So in the brain, he who merely understands the names and functions of the organs, has yet to learn the antagonism, rivalries, cooperations, confederacies, and associations, which come into play, whenever the organs are brought into action. The study of these relations, presents a richly interesting field of thought, in which, as in a labyrinthine garden, we find continual novelty and variety at every turn.

In the study of the occipital half of the head, we are struck with the fact, that the strong aspirations and impulses which lie in the upper portion of the occiput, can be carried out only by the practical forces of its inferior half. Without the occipito-basilar organs, there is no executive power—no physical life—no capacity for action ; hence, we perceive clearly, that although the upper half of the brain furnishes motives for action, those actions can be realized only by the basilar organs ; in short, a certain amount of basilar action is necessarily involved in our conceptions of the upper occipital regions. What, for example, would Firmness be, or how could we manifest Energy or Decision of character—without the muscular force, the combative, destructive, and passional energy of the basilar organs ? But, what does this prove ? Does it prove that the superior occipital organs are not rightly named, or that Firmness, Energy, and Dignity of character, really belong to the basilar region ? By no means. It proves that the brain is a mass of co-operative organs, in which no function can exist alone, or could possibly be carried out without the cooperation of a large portion of the remainder. The upper occipital would be unable to execute their plans, without the instrumentality of the basilar organs ; the latter would in like manner be incapable of sustaining themselves, without some portion of the upper occipital region. For example, what would Combativeness and Destructiveness amount to, deprived even of the single organ of Firmness ? They would produce no courage, no steady, firm resistance, no continuity of action. Any practical phrenologist, of extensive observation, may meet with examples of men who have large Combativeness or Destructiveness,

who from the lack of Firmness, are far from being truly courageous. They display blustering violence when out of danger, but are seized with a panic whenever real danger approaches.

It is notorious that the quarrelsomeness and cruelty, which are produced by predominant Combativeness and Destructiveness, are no indication of true courage. If, instead of Firmness, we take away the perceptive organs, how then could Combativeness and Destructiveness be manifested? Without an idea in the mind,—with no conception of an enemy to be assailed, without a knowledge of weapons, positions, or any external objects; how could the blind impulse of Combativeness produce any definite or intelligible acts?

It is clear, therefore, without further examination, that the different organs of the brain are mutually dependent, and that, although the upper occipital regions are dependent on the occipito-basilar, this dependence, being mutual and reciprocal, should not at all modify our conceptions of the different functions of each.

A general without his army can accomplish nothing, yet this would not lead us to say, that his military genius lay in his soldiery. An army without a commander could accomplish little but rapine and disorder, yet this would not lead us to affirm that their terrible power and courage resided exclusively in the will of their commander. In like manner, we should recognize in each cerebral organs its own distinctive functions, although the functions of one may be nearly nullified by the absence of another. Superficial reasoners, when speculating upon the intricate philosophy of the science, may be embarrassed by this complex relation of the organs, until they discover that mutual dependence, and a certain unity of action are the common laws of the organs of the brain.

This mutual dependence of organs, however, is not a general connection and diffusion of excitability, but presents definite relations and connections. Take, for example, the organs extending from the median line to Cautiousness—Firmness, and Decision, Hardihood, Health, Energy, and Playfulness. In their practical manifestations, this group coincides with another running across the occipital base, consisting of Combativeness, Destructiveness or Felony, Desperation, Vitality, and Restlessness.

The upper posterior portion of Combativeness, which gives the stubborn character, coincides with Firmness. The thorough going organ of Destructiveness coincides with Decision; Desperation coincides with Hardihood; Vitality with Health; Anger, Turbulence, and Restlessness with Energy and Playfulness. So close are the connections between these functions, the lower organs being the executive apparatus of the higher, that in their practical operation, we are continually liable to mistake one for the other.

Hence, in the practice of Phrenology, it would not be entirely safe to pronounce upon the energetic group above, or the violent group below, without reference to the other. Men of combative tempers, generally display considerable firmness in a contest. They may be very deficient in firmness, unable to govern their fright when alarmed. In their pursuits, they are easily misled by friends, but whenever they become angry they are firm, energetic, and formidable competitors. There are many who are capable of being lead by persuasion, yet whom the first angry or dictatorial word would render entirely unmanageable, for whenever the combative and angry spirit is aroused, they become firm, energetic, and desisive. It is difficult, therefore, to determine how much of firmness, energy, and action will be manifested, until we ascertain the amount of basilar impulse by which our Firmness is reinforced. The organ of Self-esteem and Approbateness, has also a powerful co-operation in the basilar organs. In the region of Arrogance we find an insolent, domineering impulse, which is often confounded with the calmer and more dignified influence of Pride. Our sense of superiority over our fellow-beings, which is the principal support of Pride, requires a consciousness of our ability to conquer or control them. This ability depends upon the basilar organs, which give us not only the ability, but the desire to conquer and crush all opposition.

It is not true that men of great basilar force are necessarily proud, but is certainly true that our sense of dignity and authority becomes far more imperious and crushing, when sustained by the passional force of the lower occiput. Combativeness, when aroused at once, inspires the idea that we are able to crush our adversary, and makes him appear trivial and contemptible, in comparison with ourselves. Hence, there is nothing like a little angry collision, to overcome the feeling of modesty and diffidence, or to inspire one with a high toned confidence in himself.

The eloquent Judge R——, though well endowed with Approbateness and Pride, suffered greatly from diffidence, in consequence of his short occiput—and his extreme deficiency of the organs of self-confidence; hence, though endowed with a remarkable dignity, he never arose in the Senate without a feeling of embarrassment; but, when excited by opposition or anger, his pride assumed a towering loftiness, and his presence would over-awe a multitude.

Fifteen or sixteen years ago, the observation of such facts, almost lead me to reverse the common doctrines of Phrenology. Seeing in the basilar regions, such a scornful energy, such an insolent, contemptuous spirit of conquest, I was almost induced to transfer the functions of Pride and Firmness to the basilar region; but further observation shows conclusively, that, although the violent passions reinforce our

dignity and firmness, they confer no dignity in themselves. Manifestations of temper are generally undignified. The highest displays of true dignity are calm and gentle.

[From the Buffalo Republic.]

SPIRITUALISM IN BUFFALO—ITS PROGRESS AND DEVELOPEMENTS.

By request of a large number of highly respectable citizens, we have collected from the most reliable sources, accounts of the most important developements of the so-called Spiritual phenomena, which we shall lay before our readers as a prominent matter of news, as often, perhaps, as once or twice a week. We hold ourselves in no wise responsible for these statements, nor shall we express, either favorably or otherwise, any opinion, further than that the incidents here related are from witnesses whose testimony *on any other subject* would be perfectly reliable, and without the shadow of suspicion. We understand, that at present there are a large number of Spiritual Circles in town, and that the number of believers in the Spiritual doctrine exceeds by far, any estimate which most persons would be likely to make, embracing eminent legal and other professional minds, together with many of our most prominent and successful business men of all classes. Those who have investigated the subject, speak confidently of its ultimate adoption as *the* faith which is to reconcile all mankind, while those who have not, will of course entertain such views as best suits their disposition. For ourselves, we desire only to discharge our duties as public journalists, without advocating any set of opinions, confident that the subject is of sufficient importance to come within the legitimate province of a daily newspaper.

DAVENPORT'S CIRCLE.

The attention of Mr. Davenport was first called to the phenomena of Spiritualism about the middle of February last, in consequence of having witnessed several demonstrations in other Circles about town. While commenting upon these developements, and discussing generally their nature and object at his own house, on South Division street, one evening, his little daughter, aged about eight years, suggested that, perhaps, they could obtain Spiritual manifestations if they would only try. Mr. Davenport and his family—acting upon the hint—but without the slightest expectation of success, formed a Circle, and after sitting for about forty minutes, distinctly heard raps upon the table.

The raps finally increased in loudness, and Mr. D. requested the Spirit (if Spirit it was) to tip the table, and afterwards to raise it, all of which was done repeatedly. He ascertained by the alphabet, what Spirit was present, and the same night got a communication from his wife's sister. She (the Spirit) wanted her husband to be brought there the next night, as she desired to communicate with him. Soon afterwards, an entirely different sound, or rap, was heard, indicating another disturbing cause, which proved to be another Spirit, who gave his name, (that of a well-known citizen,) and related minutely the circumstances of his death, all of which Mr. D. afterwards ascertained to be true. The Spirit of Mr. D.'s mother then presented herself, and gave many demonstrations of a convincing character, among others, the conversation which she last had with him on earth—a conversation which Mr. D. is satisfied was known to no other person in existence besides himself.

On the third night, Mr. D.'s eldest boy, Ira, aged about sixteen, was developed as a writing Medium. On the fourth day he was magnetized by Spirits who spoke through his organs. On this occasion, the Spirits requested the lights to be put out for a few moments, which was done, and while the Circle was quietly waiting for further manifestations, the boy was suddenly taken up and carried nearly to the ceiling, coming down feet foremost upon the table. He was told to stand still, and was again lifted up. This time, those sitting around could distinctly hear his head touching the ceiling. Mr. D. and others took hold of him and felt him drawn up. Sometimes he was carried away from the table for some distance. Repeated experiments of this nature convinced every one present (for by this time large numbers frequently assembled to witness the manifestations,) that there could be no possibility of any humbug or collusion on the part of the Mediums.

On the fifth night, the youngest boy, William, aged about twelve years, was developed as a writing Medium. On the sixth night, the Spirits called for a flute, but none being at hand, a violin was placed on the table, and while the Circle sat about with their hands resting upon it, the violin was carried about the room, and played on at the same time. This manifestation was an open one, and one in which there seemed to be no possibility of fraud.

About the same time, a Spirit, purporting to be that of Napoleon Bonaparte, took possession of Ira, and produced several astonishing demonstrations. Among others, he went through with the exercises of inspecting a regiment of cavalry, during which, the spectators could distinctly hear the swords drawn from and returned to the scabbard, together with various other noises, words of command, &c., familiar in movements of that description, closing up the review by imitating the firing of volleys of musketry and artillery, apparently upon the doors.

The deception or imitation is represented as most complete. The Spirit *then took up the boy Ira bodily, and carried him into the kitchen, and from thence into the wood-house*, opening two doors in his progress, without making the slightest noise, and in full view of quite a number of the most reliable persons, who are prepared to testify to the truth of what is here related. There was no artificial light in the room, but the window curtains being up, the moon afforded sufficient light to render distinctly visible every object in and about the room, so that all are positive that no human hand had any agency in the transaction. The mother of the Medium was very much frightened, and followed him as fast as possible to the woodhouse, where she found him just returning to his normal state, the Spirit having left him, and wondering very much how he came to be placed in such a position.

The many inconveniences which Mr. Davenport suffered in consequence of having these developments at his house, from the anxious crowds in attendance, wishing to investigate the phenomena, was a source of much trouble and perplexity. He did not, however, feel at liberty to deprive any one of an opportunity to investigate the truth, although the burden was an onerous one to him; on the contrary, we believe it is conceded by those who have attended his Circles, that every opportunity for investigation has been cheerfully afforded the thousands who have flocked about the Mediums, which the conditions of Spiritual intercourse would admit of. By command of the Spirits, and under their direction, Mr. Davenport finally opened a room on the corner of Main and South Division streets, where is afforded, day and night, to those who desire it, an opportunity of testing the truthfulness of the Spiritual doctrine. By advice of the Spirits, a small charge for admission in the evening is made to cover expenses, but we have reason to believe that no speculation is intended on the part of Mr. D., and that so far from desiring to make money out of the transaction, he is as earnest an inquirer as the most skeptical can be. It may be well enough to state, that the demonstrations obtained at this Circle are mostly of a physical character. The Spirits communicating are of an undeveloped order, mostly from the first sphere, and not sufficiently advanced to furnish intellectual manifestations of a high order.

In the progress of our search after the facts related in this article we have had frequent occasion to call at Mr. Davenport's rooms, and as far as our individual testimony goes, do not hesitate to speak freely of what we have seen, heard, and felt. We have seen a table weighing fifty pounds, lifted up repeatedly and handled with an ease which betokened much strength—we have seen the same table lifted up without any person touching it, so far as we could ascertain; and again have seen the same table lifted up with two heavy men standing upon it, weighing in the aggregate 350 pounds—all in broad daylight. We have

heard musical instruments played upon by unseen hands—we have heard voices and held conversation with unseen persons, apparently at our elbow—we have seen mysterious lights moving about the room in the darkness, and have seen phosphoric hands which claimed no kin with any neighboring flesh that we could discover after the most careful scrutiny. All these things and more we have witnessed in the presence of scores of our most respectable and worthy citizens. To what agency they are due we are unable to say. They purport to come from disembodied Spirits, and without in the least endorsing or calling in question the authenticity of this report, we freely give them the benefit of whatever their manifestations may be worth.

[From the New England Spiritualist.]

“WHAT GOOD IS SPIRITUALISM DOING?”

INVISIBLE *vs.* VISIBLE M. D'S.

BROTHER NEWTON:—I have the facts in a case of rival practice between an M. D. in the spirit world and a pair of M. D.'s in the form, if you think them of sufficient interest to give them in full—as the case can only be fully appreciated when the *whole* facts are known—they are at your service.

On Sunday evening, 3d inst., a boy of about five years, son of Mr. R. Fogg, 21 Charter street, Boston, accidentally swallowed a pin. The child was very much alarmed, became quite nervous, and had, during the night several spasms. In the morning the mother called upon Mrs. Ham, who had recently moved into the neighborhood, and was almost a stranger to Mr. Fogg's family. Mrs. Ham and Mrs. Little (formerly Miss Rachel Ellis) who is a *trance medium*, called in to see the child, whom they found in a high fever, with severe pain in the stomach, and very restless. Immediately on Mrs. Little's going near the little sufferer, she was entranced by the *spirit* of J. D. Fisher, M. D., who made an examination, and said the pin had passed into the stomach, that they must use three homœopathic antidotes, which he named—one to allay the fever, which was increasing; one to quiet the nerves, which were much excited, and one to be applied upon the throat and breast externally as an ointment. He said the child must be kept as quiet as possible. It is a fact worth noticing, that when the *medium* was entranced—which occurred as many as six or seven times during the day—the child became apparently easy, free from pain and fever, and the medium took them upon herself.

About this time, the father came in, and was told what advice they had received from Dr. F., the spirit physician; but, as he had no know-

ledge of, or *faith in*, *invisible* Doctors, he preferred to send for one who could make himself both seen and felt—especially the *latter*, in the shape of a bill for his services—and he therefore sent for Dr. —r, who, on examining the child, said the pin would do no harm, the child was suffering from a slight cold, and he ordered an *emetic*, in the form of hive syrup, with other appropriate remedies. While Dr. —r was giving his opinion of the condition of the child, and prescribing his remedies, the medium was exercised by the invisible Dr. F.; and when Dr. —r had left, he declared it *was* the pin which caused the pain, and advised—spirits seldom direct—the parents not to give the *emetic*, as it might cause the pin to take a position cross wise of the passage, or the point might be forced into the coating of the stomach, and thus prevent its removal. “But,” said Dr. F., “you must now decide whose prescription you will follow—do as your reason dictates. If you will follow mine I will do my best, with the aid of our heavenly Father, to save the child.”

On consultation, the parents decided to follow the prescription of the invisible M. D., as it was the *mildest*, and seemed the most rational, under the circumstances.

The child lay in a state of insensibility during most of the day and night of Monday, with turns of extreme pain in the stomach, Dr. —r informed the parents that he should leave the city on Tuesday morning, to be absent a short time, and referred them to Dr. K—k, should they need further medical advice.

On Tuesday morning, about seven o'clock, the child raised itself up, and leaning over the side of the bed, opened its mouth, and the *pin* came out, and fell into a bowl on the floor, with a loud noise; and after exclaiming joyfully that the pin had come up, he sank back into his former state of insensibility. The medium was again entranced, and the invisible Dr. F. ordered *three* drops of the *extract* of valerian every two hours.

Owing to the anxiety of the father, who lacked faith, the spirit-physician requested him to send for Dr. —k. He did so, and, after a careful examination of the case, he concluded that the pin *was* the cause of the pain and convulsions, and ordered thirty drops of the tincture of valerian.

After the departure of Dr. —k, the medium was entranced, and the spirit-physician said that *thirty* drops was too powerful, and advised to give only twenty. He also said the *crisis* would arrive at twelve o'clock *that* night, and it was desirable to keep the child as quiet as possible as it was a precarious case; and a large dose might be injurious.

During this consultation, the mother asked Dr. Fisher if the child would recover, to which he replied that he would do all in his power to save it, because its parents were so anxious. “But,” said he, “*little*

blue-eyed Katy, here with me, says she wants him to come to her." This remark astonished the parents, as they knew the medium had no knowledge that they had lost a little girl, next older than this little sufferer, who used to be very much attached to him; and it probably turned the scale in favor of the invisible Dr., so only *twenty* drops were given. As the midnight hour approached, says a bright and lovely spirit-friend, who has aided me in this description, "the case became more and more alarming; but, at twelve o'clock the child passed into a sweet sleep, and awoke calm and in full possession of his senses. Invisible angels hovered around the restored babe, and rejoiced that one of *their* number had succeeded in saving the child till its soul was more expanded, and fitted to grace a celestial bower.

"In the morning, Dr. —k called, and was very much astonished at the effect *his* prescription had produced. 'But,' said he, 'I made a *mistake* about the number of drops, it *should have been twenty* instead of *thirty* drops.'"

Fraternally yours,

D. K. MINOR.

UNITY AND DIVERSITY OF THE HUMAN RACE.

BY LIEUT. COL. CHARLES HAMILTON SMITH, K. H.

Although the existence of Man upon the face of the earth, to a very remote period, cannot be denied, it still remains a question in systematic zoology, whether mankind is wholly derived from a single species, divided by strongly marked varieties, or sprung successively or simultaneously from a genus, having no less than three distinct species, synchronizing in their creation, or produced by the hand of nature at different epochs, each adapted to the peculiar conditions of its period, and all endowed with the power of intermixing and reproducing filiations, up to a certain extent, in harmony with the intermediate locations, which circumstances, soil, climate, and food, necessitate. Of these questions, the first is assumed to be answered in the affirmative, notwithstanding the many difficulties which surround it; and a very recent author, of undoubted ability, has gone so far as to conclude that man necessarily constitutes but one single species. The inference, at first sight, appears to repose almost wholly upon authority without physiological assent, excepting where physiology itself rests again upon an assumed conclusion. Now, with regard to the second proposition, notwithstanding an unnecessary multiplication of species successively adopted by other philosophical physiologists, it cannot be denied that,

by their hypothesis, many phenomena, most difficult of explanation, are solved in a comparatively natural way, and so far deserve more implicit confidence. For the first, scientifically taken, reposes mainly upon the maxim in natural history, which declares "*That the faculty of procreating a fertile offspring constitutes identity of species, and that all differences of structure and external appearance, compatible therewith, are solely the effects resulting from variety of climate, food, or accident ; consequently, are forms of mere varieties, or of races of one common species!*" * The second, on the contrary, while admitting the minor distinctions, as the effects of local causes, regards the structural, taken together with the moral and intellectual characters, as indications of a specific nature not referable to such causes, albeit the species remain prolific by inter-unions, which, according to them, are the source of varieties and intermediate races.

In systematic zoological definitions, the first may be regarded as sufficiently true for general purposes of classification ; but, physiologically, it cannot be assumed as positively correct, since there are notable exceptions, most probably in all the classes of the animal kingdom, from the lowest up to the most complicated ; and, therefore, when applied to mankind, it is of little weight, since even the exceptional law, assumed by the writer who regards the human races as necessarily of one species only, is more likely to operate in the usual generical form of animated beings, than by acting inversely, granting to one specified type the attributes that belong, in all other instances, to a genus ; and so far supporting his own doctrine of a progressive creation. In physics, dogmas are admissible only so long as they are not disproved. Since the fissiparous propagation of some animals is established, "*Omne animal ex ovo,*" is no longer asserted to be a universal maxim, nor that all parturition of mammalia is derived wholly from uterine gestation ; for, without referring to classes of a lower organization, fertile offspring is obtained among several genera of brute mammals, from the union of two or more so-called distinct species ; or the definition of that word is several ways incorrect. Frederic Cuvier, sensible of the fallacy embodied in the maxim above quoted, endeavored to prop it up by an argument drawn from the asserted gradual decrease of prolific power in a breed of hybrids, obtained from the union of a Wolf and Dog, reared by Buffon ; an experiment often referred to, but not carried out with the care and perseverance required to render it of substantial value.

We have, for example, among carnassiers, the Wolfe, Dhole, Chakal, and Dog ; that is, all the diurnal canidæ, if the dogma were true, would form only one species, diversified merely by the effects of chance, food,

* Buffon and Cuvier have made their definitions somewhat more complicated, but essentially the same.

and climate, though all of them reside together in the same regions, such as India, and maintain their distinctions; or the species *Canis* alone, as now classified, must offer the union of three or more, aboriginally different. This is plainly indicated by the great inequality in the number of mammæ; for they are not always in pairs, and vary from one individual to another,—from five and six, to seven, eight, nine, and ten.* No condition of existence that we know of can produce such an anatomical irregularity, without a presumption that it arises from the intermixture of different types; and the opinion is further borne out, by other structural differences in dogs, strictly so called, amounting to a greater diversity of forms than there are between that species and the Wolf, Dhoke, or Chakal; differences which maintain themselves, with very slight modifications, in the extreme climates, whither man has conveyed the various races, large or small, and amounting, in some cases, to greater hindrance to the continuation of so-called varieties than are recorded to have obstructed the experiment between the Wolf and Dog already noticed.

The *Felidæ* offer another instance of blending two or more species without apparent difficulty. The breeds of the domestic cats produce, with the wild species of the Himalaya Mountains, the booted of Egypt, (*Felis Maniculata*), the wild Indian (*Felis Penantii*), and the original tortoise-shell,—all regarded as distinct; yet remaining prolific, with but small appearance of being varieties.†

Among Pachyderms, the Horse, and, still more evidently, the domestic Hog, by the great irregularity in the vertebral column, &c., indicate a plural origin.

Again, in *Ruminantia*, Goats and Sheep intermix, producing permanently fertile hybrids; although the genus *Ovis*, exclusive of the Argalis, offers several species in a wild state, which have themselves every appearance of being the types of different domestic races, that have been blended into common sheep after they had been separately subjugated. Such are the *Sha*, a species of Little Thibet; the Koch of the Suleimany range, having only five molars; the Persian sheep of Gmelin; and the bearded or Kesch of Africa, which is sufficiently aberrant to have been placed in a sub-genus, denominated *Ammotragus*. Another example may be pointed out in the promiscuous breeding of common cattle with Zebu (*Bos Gibbosus*), (a species born with two teeth already protruded;) with the Gayal (*Bos Gavæus*); and with the grunting Ox (*Bos Poephagus*).

* On the property of a relative, there was lately a bitch, of the Spanish mastiff breed, twenty-nine inches at the shoulder, who brought forth twelve puppies at one birth; indicating even a greater disturbance in the original species, and proving that mastiffs are by no means as sterile as is pretended.

† There is, besides, the brown, blackfooted cat of north-eastern Russia, and others that may claim a distinct origin; but whether the Jaguar of South America, and the black variety (Jaguarete), forming a common cross-breed with the Leopard of the old continent, in our itinerant menageries, be successively prolific, is not satisfactorily determined, though the hybrids so obtained are asserted to be stronger and healthier than a genuine breed.

Finally, let one more instance be named from among the *Rodentia*, where the Hare and Rabbit of Europe, and the variable Hare of America, produce a continued progeny; more particularly when the hybrids are again crossed with one or other of the pure species—a condition likewise the case with all the foregoing.

Those who, in the eagerness of defending a dogma, have erroneously assumed that the conditions of hybridism, among animals in a state of nature, were well understood, have likewise asserted that they were confined to domesticated animals, or, at most, to cases where one of the parents was domesticated; and, therefore, in all cases, formed vitiated, degraded, and exceptional instances, should likewise have reflected, when the question is raised respecting the specific distinctions of Man, that if his influence be thus powerful upon the brute creation, it should not be denied to be still more efficient between the species of his own genus, where the degradations inflicted by slavery, and the corruption of so many varied institutions, have an empire independent of climate and food in much more durable operation.

Enough, we deem, has been said, to satisfy the reader of the exceptional character of the definition above quoted, and, therefore, that it is not one to be assumed, with confidence, on the question of the typical forms of Man.

Reverting to Buffon's experiment of breeding between the Wolf and the Dog, intended by him more with a view to ascertain the reality of their common origin, or specific identity, and by Frederick Cuvier pointed out as solved, because, according to his view, it established an increasing sterility in the successive generations, we have already stated, that neither sufficient care nor continuity was given to the experiment; and that one single pair, of homogenous origin, continuing propagation through successive offspring, without a single cross of renovating blood, would, in all probability, end in similar sterility, or at least in sensible degradation. Hence it remains to be proved, whether it would not hold equally between two such dissimilar forms of Man, as a typical African negro and European, conducted upon the same principle, of admitting no intermixture of a single collateral. We doubt, exceedingly, if a mulatto family does, or could exist, in any part of the tropics, continued to a fourth generation, from one stock; perhaps there is not even one of five generations of positive mulattoes (hybrids in the first degree), from different parents, but that all actually require, for continuity at least, a long previous succession of foreign influences of white or negro, mestise, quartroon, sambo, native Indian, or Malay blood, before the sinew and substance of a durable intermediate race can be reared.

When the case is referred to Mongolic blood, placed in similar circumstances, or when merely kept approaching to equal proportions with that of a Caucasian or Ethiopian stock, or even with any very aberrant, the

effect would be the same. If the moral and instinctive impulses of the beardless stock be taken into account, they will be found to operate with a singularly repulsive tendency. Where the two types come in contact, it produces war, ever aiming, on the Mongolic side, at extermination, and in peace striving at an absolute exclusion of all intercourse with races typically distinct. In the wildest conquering inundations, lust itself obeying its impulses only by a kind of necessity; myriads of slaves carried off and embodied, still producing only a very gradual influence upon the normalisms of the typical form, and passing into absorption by certain external appearances, with very faint steps.*

War and slavery seem to have been, and still are, the great elements, perhaps the only direct agents, to produce amalgamation of the typical stocks, without which no permanent progress in the path of true civilization is made. From war has resulted the intermediate races of man, in the regions where the typical species overlapped, strove for possession, and were forced to withdraw, or to submit to absorption. Periods of repose seem even to be requisite before new influences are efficient; and thus, by degrees, commences that state of amalgamation which the necessities of the case, and the conditions already mentioned, prescribe to generate secondary forms of Man, by combinations, where new habits, new dialects, new articles of food, together with at least change of climate in one of the constituents, had their legitimate sphere of action. It is thus, where the foreign influence of infusion is modified by a change of climate, that mixed races spring up and have a continuous duration beyond the pale of their primitive centres of existence, until the ground is contested by the purer races, when they fall a prey to the victors, are exterminated, absorbed, or perish by a kind of decreasing vitality, or are entirely obliterated.†

The centres of existence of the three typical forms of man, are, evidently, the intertropical region of Africa for the woolly-haired, the open elevated regions of north-eastern Asia for the beardless, and the mountain ranges towards the south and west for the bearded Caucasian. But, with regard to the western hemisphere, it may be asserted that it is not a centre of any typical stock, since the primeval Flatheads have already disappeared; and, though the partial population of the bearded form had been overwhelmed by the Mongolic, it is in turn now fast receding, and the woolly-haired, brought in chiefly by modern navigation,

*This aversion to interunion with the bearded races is a result of experience, proving the superior activity of those who have sprung from such races, and become conquerors. Genghiz, Timur, and Nadir Shah, were directly, or in their ancestry, descended from Caucasian mothers; and hence, also, the jealous exclusion of European women from China.

† Yet this apparent obliteration must ever affect subsequent forms and mental conditions in the victors, which the physiologist ought to bear in mind, where known, or indicate when only suspected.

it may be foreseen, will ultimately secure to itself a vast homogeneous region, without other change in characters than slight intermixture, advancing education, and local circumstances, can effect.

Although, on debatable ground, a race may be dislodged, evidence of their having had possession of it remains in the population of the more inaccessible mountains and forests; and this fact is oftener observable when distinct races of the same type have contested the tenure of the soil. We see both these cases repeatedly exemplified in all the more isolated mountain systems, for the chains are guides to further progress. It is shown in the Neelgherries, the Crimea, the Carpathians, the Pyrenees, the Alps, the Atlas, and even in the group of Northern South America—all the residence of very different tribes, driven to take refuge in them at different periods, and a single ridge or valley often separating people totally distinct in religion, language, and aspect. The conditions of their several states of existence often produce a more certain and impressive history of the transactions in foregoing ages, in a given country, than its best chronicles afford.

Thus, the temporary tenure of Caucasian tribes, the Kintoynoey, Scythi, Yuchi, Yeta, and Sacæ, and the overlapping nations in the north-east of the centre, and in north-western Asia, is proved by their insulation or expulsion by the Mongolic, to whom the whole expanse is more genial; while, for the some reason, this last named stock could not maintain its conquests in Europe, nor to the south of the central ridge in Asia.

But the white and negro races of Africa readily intermix. The woolly-haired form has there no pretensions on the debatable land between them. The Caucasian might have assumed mastery beyond it, had not the force of nature interposed; for this race does not and cannot multiply in the centre of Negro existence; and in the warmer valleys of the intermediate spaces, such as that of the Nile, only a mixed Semitic stock possesses durability. It has been calculated, that, since the introduction of the Mameluke power, not less than five millions of well-chosen colonists, of both sexes, from higher Central Asia, have been introduced, not to wear out a life of slavery, but one of power and rule; yet no fourth generation of this stock can anywhere be shown in Egypt, even with all the additional aid of Syrian, and Persian females, to supply the deficiency.* The force of a true Negro expansion is felt coming from the centre of Africa. It presses upon the Caffres, the Abyssinees, and the west coast of Nigritia. Morocco is already ruled by black sovereigns; and the antique semi-Caucasian tribes of the north part have greatly diminished.

As it is with individual life, so families, tribes, and nations, most

* The same result is asserted to be observed on the banks of the Ganges; though, in the South Sea Islands and Australia, the bearded stock multiplies in itself, and with semi-Caucasian Malay races.

likely even races, pass away. In debatable regions, their tenure is only provisional, until the typical form appears, when they are extinguished, or found to abandon all open territories not positively assigned them by nature, to make room for those to whom they are genial. This effect is itself a criterion of an abnormal origin; for a parent stock, a typical form of the present genus or species, perhaps with the sole exception of the now extinct Flatheads, is, we believe, indestructible and ineffaceable. No change of food or circumstances can sweep away the tropical woolly-haired man; no event, short of general cataclysis, can transfer his centre of existence to another; nor can any known cause dislodge the beardless type from the primeval high north-eastern region of Asia and its icy shores. The white or bearded form, particularly that section which has little or no admixture, and is therefore quite fair, can only live, not thrive, in the two extremes of temperature. It exists in them solely as a master race, and must be maintained therein by foreign influences; and the intermediate regions, as we have seen, were in part yielded to the Mongolic on one side, and but temporarily obtained, by extermination, from the woolly-haired on the other.

SPECIES OR TYPICAL FORMS OF MAN.

Whether we take the three typical forms in the light of distinct species, or view them simply as varieties of one aboriginal pair, there appear immediately two others intermediate between them, possessing the modified combination of characters of two of the foregoing, sufficiently remote from both to seem deserving, likewise, the denomination of species, or at least of normal varieties, if it were not the same difficulty obtrudes itself between every succeeding intermediate aberrance. Hence, from the time of Linnæus, who first *ventured* to place Man in the class Mammalia, systematists have selected various diagnoses for separating the different types or varieties of the human family; such as, the form of the skull, the facial angle, the character of the hair, and of the mucous membrane. But the skeleton and internal structure may not have been sufficiently examined in all conditions of existence.

It does not appear that a thorough research has yet been made in the successive cerebral appearance of the fœtus, nor of the character the brain of infants exhibits, immediately after parturition, in each of the three typical forms. M. de Serres, indeed, has led the way, and already, according to him, most important discoveries have resulted from his investigations; for, should the conditions of the cerebral progress be more complete at birth in the Caucasian type, as his discoveries indicate, and be successively lower in the Mongolic and intermediate Malay and American, with the woolly-haired least developed of all, it would follow, according to the apparently general law of progression in animated nature, that both—or at least the last mea-

tioned—would be in the conditions which show a more ancient date of existence than the other, notwithstanding that both this and the Mongolic are so constituted that the spark of mental development can be received by them through contact with the higher Caucasian innervation; thus appearing, in classified zoology, to constitute perhaps three species, originating at different epochs, or simultaneously in separate regions, while by the faculty of fusion with the last or Caucasian, imparted to them, progression up to intellectual equality would manifest essential unity, and render all alike responsible beings, according to the degree of their existing capabilities—for this must be the ultimate condition for which Man is created. Fanciful though these speculations may appear, they seem to confer more harmony upon the conflicting phenomena surrounding the question, than any other hypothesis that rests upon physiology, combined with geological data and known historical facts.*

How much remains still to be done, may be further instanced in the mental faculties, which have been even more neglected; neither have they noticed religious and traditional opinions and practices; and the connection they have with the external world assuredly demands rigorous and dispassionate inquiry. In general, the leading character, somewhat arbitrarily chosen, is held up as singly sufficient and uncom-

* The higher order of animals, according to the investigations of M. de Serres, passes successively through the state of inferior animals, as it were *in transitu*, adopting the characteristics that are permanently imprinted on those below them in the scale of organization. Thus, the brain of Man excels that of any other animal in complexity of organization and fullness of development. But this is only attained by gradual steps. At the earliest period that it is cognizable to the senses, it appears a simple fold of nervous matter, with difficulty distinguishable into three parts, and having a little tail-like prolongation, which indicates the spinal marrow. In this state it perfectly resembles the brain of an adult fish; thus assuming, *in transitu* the form that is permanent in fish. Shortly after, the structure becomes more complex, the parts more distinct, the spinal marrow better marked. It is now the brain of a reptile. The change continues by a singular motion. The *corpora quadrigemina*, which had hitherto appeared on the upper surface, now pass towards the lower; the former is their permanent situation in fishes and reptiles, the latter in the birds and mammalia. This is another step in the scale. The complication increases; cavities or ventricles are formed, which do not exist in either fishes, reptiles, or birds. Curiously organized parts, such as the *corpora striata*, are added. It is now the brain of mammalia. Its last and final change is wanting, that which shall render it the brain of Man, in the structure of its full and human development. But although, in this progressive augmentation of organized parts, the full complement of the human brain is thus attained, the Caucasian form of Man has still other transitions to undergo, before the complete *chef d'œuvre* of nature is perfected. Thus, the human brain successively assumes the form of the Negroes, the Malays, the Americans, and the Mongolians, before it attains the Caucasian. Nay, more, the face partakes of these alterations. One of the earliest points where ossification commences is the lower jaw. This bone is therefore sooner completed than any other of the head, and acquires a predominance which it never loses in the Negro. During the soft pliant state of the bones of the skull, the oblong form which they naturally assume approaches nearly the permanent shape of the American. At birth, the flattened face and broad smooth forehead of the infant; the position of the eyes, rather towards the sides of the head, and the widened space between, represent the Mongolian form, which, in the Caucasian, is not obliterated but by degrees, as the child advances to maturity.

bined with others,—some of the most important points in the question remaining unnoticed,—and sometimes the conclusions are drawn at variance with the systematic rules prescribed in zoology on all other occasions. No common concert is the result of this variety of systems; and a good number of arbitrary divisions and causeless names are introduced,—the proof how little zoologists are agreed in their views,—while the main points are scarcely influential; and more than justifiable stress is laid on coincidences of language, which, notwithstanding they have unquestionable weight, are not as yet sufficiently discriminated for the general acquiescence of linguists, and should, moreover, be used with some regard to the occasional oblivion of a parent tongue, by the encroachment of another, brought in vogue by a conquering people.*

All, however, appear to have taken but slight notice of numerous races of the several forms of Man, which have been entirely extinguished, and to have assumed, for incontrovertible, that the structural differences observable in nations are solely the result of changes of climate, food, and other conditions of existence, which a careful attention to history does not confirm; and which, if they operated at all, must be a result of the long-continued action of the same causes upon the portions of mankind placed within the sphere of their operation, such as arid or moist tropical heat, arctic cold, open mountain ridges, or low swampy forests; yet there is so little certainty that such causes do or would effect the modifications ascribed to them, that it is not even proved they influence the brute creation to any extent, except in clothing; and the three normal forms of Man, in every region which is sufficiently genial to sustain the persisting duration of one of them, feel the effect but slightly; and as *there are only three who attain this typical standard, we have in them the foundation of that number being exclusively aboriginal.*

This inference is further supported by facts, which show, if not a succession of distinct creations of human forms, at least probabilities that their different characteristics are of a remoter date than the last great cataclysm of the earth's surface; for the admitted chronological data do not give a sufficient period of duration between that event and the oldest picture sculptures of Egypt, to sanction the transition from Caucasian bearded, to the Negro woolly-haired, or *vice versa*, as both appear on the monuments. In that case, the operation of the decided

* We refer to such as the dialects of ancient Italy, Etruscan, &c., obliterated by the Roman Latin; the Celtiberian and Turdetan, by the Latin and Spanish; the Syriac by Arabic; Celtic by the Latin and French; the Celtic of Britain by the Saxon and English; the Pelhevi and Zend by Perso-Arabic; the Mauritanian by the same; and many more. Those who wish to view the abstract forms of the classifications of Man, zoologically considered, will find an interesting article in the *Edinburgh Journal of Physical Sciences*, by William Macgillivray, fol. vol. i.; and in the *Animal Kingdom*, commenced by Linnæus Martin; two works, which, it is to be regretted, were discontinued from want of public support.

changes would have passed through all their main gradations in three or four centuries, without any subsequent perceptible addition in as many thousand years ; * or should the beardless stock, which never becomes intensely black, be regarded as intermediate, the difficulty is increased ; and it may be remarked, in addition, that the first admissible appearance of this type, in historical records of the west, is incomparably more recent. Cuvier, and other eminent writers, viewed the typical forms of Man to have descended from different high mountain chains of the world after the deluge, and therefore dated them at least as old as that period. But if they were in their characteristics the same before, by what force in nature did they suddenly, in a short time, change to their present distinctions, after that event ? Or if they were clearly possessed of them, then the remoteness of the time renders all trustworthy decision impossible, or favors, more than it contradicts, that the tropical conformation was the most general, and the Mongolic next, because both extremes of temperature are not incompatible with its vitality ; and the bearded type last, the highest, the best endowed, and destined ultimately to elevate the others by its contact ; and, finally, supports the same facts in the location of species which are observed to exist in the distribution of animals and plants in particular regions, according to their nature and structure. Thus, reasoning merely from facts, the woolly-haired type again bears tokens of greater antiquity than either of the other, and it may have been of Australasian origin ; not necessarily black, for color alone is of very secondary importance. Other distinctions of a specific character will be found, when those of the three forms are explicitly enumerated ; and thus far their separation as species might be claimed as established, but that there remain still other considerations which should not be overlooked, since they tend to an opposite conclusion.

Among these, perhaps not one is more forcible than the fact that the lowest form of the three is the most ready to amalgamate with the highest. Again, that both the beardless and woolly-haired acquire the Caucasian expression of beauty from a first intermixture, and very often both stature and form exceeding either type ; and, in the second generation, the eyes of Mongoles become horizontal, the face oval. The crania of the Negro stock immediately expand in their hybrid off-

* There are, besides, such facts as the perfection of style in building, in drawing, and in hieroglyphic intaglio sculpture, remarkable in the oldest monuments ; not surpassed, but even receding to inferior execution, in subsequent ages. A national multitude must have risen out of few parents—all the subordinate arts invented, and so far carried to perfection, as to be available for scientific purposes, such as architecture, &c., in some cases exceeding our present capacities, or demanding the utmost ability in the moderns to equal. All this, without mentioning Etruria, Bactria, Assyria, India and China.

spring, and leave more durable impressions than when the order is reversed. Even from the moment either typical stock is itself in a position to be intellectually excited by education, it is progressive in development in succeeding generations. Here, then, at the point of most intense innervation, the spark of indefinite progress is alone excited, and communicated in power, precisely according to the quantity received. The intention of an aboriginal unity of the species is at least so far indicated by the circumstance of Man's typical stock, having all a direct tendency to pass upwards towards the highest endowed, rather than to a lower condition, or to remain stationary. For the rest, gestation, puberty, and duration of life, exclusive of accidental causes, are the same; and in topographical location, though each is possessed of a centre of vitality, yet all have races and tribes scattered in certain directions through each other, and to vast distances, at the very first dawn of historical investigation.—*Natural History of the Human Species.*

IMPROVEMENT OF WOMEN.

This week, the Woman's Rights Convention commences its Session in Cincinnati.

The merits of this movement for the benefit of women, have been considerably obscured by the ridicule attached to the idea of absolutely equalizing the sexes, which experience shows to be impossible, and by the apparent extravagance of demanding the right of suffrage for women, when the majority of the sex by no means desire it. But, setting aside all misrepresentation and ridicule, no one can doubt that the advancement of the human race depends much upon the improvement of the condition of woman; especially in reference to education, health, and pecuniary independence. The following extract from a letter from an American lady, published in the *Globe*, presents a vivid picture of woman's degradation in Europe.

In France, Switzerland and Austria, I have seen the field covered with women ploughing, getting out or spreading manure, digging and ditching, working on railroads, and carrying loads of dirt or manure on their heads in bags or baskets; they are so sunburnt as often to be blacker than many colored persons, wrinkled, and sad looking as if they had grown old before their time, and had never a happy feeling. Their miserable hovels are usually surrounded with mud and filth, with pigs or cows before the door; the barn and house are mostly together, scarcely a slight partition dividing them. When the poor women have finished their hard day's work, (and this I observed was prolonged till dark) they pick up their children, and go to their comfortless homes. These people do not own the land they work on, and they may be turned away from their poor homes when a new master comes.